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Book Review: *Sacred Objects and Sacred Places: Preserving Tribal Traditions* by Andrew Gulliford

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Sacred Objects and Sacred Places: Preserving Tribal Traditions. By Andrew Gulliford. Boulder: University Press of Colorado, 2000. Illustrations, maps, appendices, notes, bibliography, index. xvi + 286 pp. \$55.00 cloth, \$29.95 paper.

Rather than dealing strictly with the subject of his book's title, Gulliford leads the reader through a variety of background history pertaining to the American government's misuse of its First Nations peoples, their culture, and associated artifacts. While this approach is acceptable for establishing a fundamental framework, a foreword explaining the procedure would have prepared the reader for the thrust of the ensuing discussions. In each chapter Gulliford wades through the negative implications of the criteria he is using before presenting examples of the subject. In fact, there are few examples of each variety of object or site compared with the author's excessive discussions of the violations or political exterminations suffered by American First Nations populations. Had the work been titled "American Genocide, American Desecration" it would have better corresponded with the discussions.

While most of the United States is covered, concentration on the continental Midwest exemplifies the author's interest and

knowledge. Had the numerous artifacts (by type) been described together with their repatriation, loss, or current successful storage or display, readers might have gained a better appreciation of the scope of the materials in question. Similarly, consideration of the range of the sites by form, function, and type would have been most informative. Gulliford instances a meager example of types without elucidating the true extent of the cultures (past and present) from which they derive. Maps defining the numbers of each site type by state would have presented the scope of sacredness within particular geographical areas.

The volume is well written and well researched. Numerous photographs illustrate subjects under discussion, although photographs of sacred sites and ceremonies should have been deleted as they are, by their presence, a spiritual desecration (a criterion Gulliford repeatedly applies, disdainfully, to other non-Indians). The most valuable sections are Appendix B (a directory of Native American Museums and Cultural Centers), the bibliography, and the notes. While Appendix A is also of interest, the notation of only twenty-two sites worthy of listing (for the entire United States) is a travesty against all First Nations societies. From personal research beyond the United States, I am aware of extensive other US examples of both objects and sites of cultural significance far beyond the scope of this report.

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